GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III. SEPTEMBER, 1841. No. 3.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. VI.

APPROPRIATING FAITH.

THERE can be no realization of the Interior Life, in its higher forms of purity and beauty, without the presence and aids of an appropriating faith. It is so ordered, in the arrangement which God has seen fit to make, that the blessings of the new covenant cannot be received, except by faith. In the language of Mr. Erskine, "Christ is the bread of life, *faith* is the *mouth* of the soul, that eats and feeds upon him. Christ is the mystical brazen serpent, *faith* the *eye* of the soul that looks to him for healing. Christ is the strong hold cast open to the prisoners of hope, *faith* the *foot* of the soul, that runs into him for shelter."* Who would wish to live, if he could not live acceptably to God, and walk in the light of his countenance? And yet we are told in the Scriptures, that "without *faith* it is impossible to please God." How important it is, therefore, to have right views of faith, considered in its relation to holy living, as well as in its connection with justification!

There are three kinds of faith, viz., historical faith, a general religious faith, and an appropriating faith; each of which is entitled to a brief notice. An historical faith in the Saviour is merely a belief that such a man as Jesus Christ, possessing many of the virtuous traits which his biographers have ascribed to him, appeared in Palestine at the commencement of the Christian era. It is not easy to see how a person who gives credence to any of the historical narrations of antiquity, can do otherwise than receive this belief. This faith, however, does not necessarily involve the existence of religion, or even of good morals. Men of abandoned characters and of essen-

* Ebenezer Erskine on the Assurance of Faith. Discourse II.

tially infidel sentiments may go as far as this. Voltaire and other distinguished enemies of the Christian system had a belief of this kind.

(2.) There is also a general religious faith. A person may not only believe with those who possess an historical faith, that there was such a man as Jesus Christ; but may also believe, that he died for the salvation of men in general. This form of faith, it is true, is important; but it does not and cannot secure all those objects which are ascribed to faith in the Bible. I suppose it may be said with truth, that the devils believe and know, not only that there was such a being as Jesus Christ, but that he died upon the cross for sinners. It does not commend itself to human reason, and still less to the word of God, to say that a man has *saving* faith, who believes in Jesus Christ as the Saviour of the world so far as the world receives him in that capacity, and yet *individually* and *personally* does not believe in him as his own Saviour. If such a general and unappropriating faith were sufficient, it would be no difficult matter to fill up our churches, since those who have such a faith as this may be found in great numbers.

(3.) A third form or modification of the great principle of faith, is what may be called APPROPRIATING FAITH. The necessity of this form of faith is evident from even a slight consideration of the subject. The usual understanding is, that our Saviour has provided a common salvation, adequate to the wants of all; but available only in the case of those who exercise faith. How far this salvation will practically extend; how many individuals will avail themselves of it, we cannot tell; nor are we certain, that it is important for us to know this. But certain it is, that no one will accept of the provision which is made, without faith. But what sort of faith? The answer is, It is that which can speak in the first person; that which has an appropriating power; that which can say, *I* have sinned; *I* have need of this salvation; *I* take it home to myself. It is not enough for me to say, I believe that Christ died for others; I must also believe that he died for me individually, and accept of him as *my* Saviour. It is not meant by this, that previous to the exercise of appropriating faith we have a special or particular interest in Christ, separate from and above that of others. It is merely meant, that out of the common interest we may take individually that which the gospel permits us to receive and regard as our own; and that we can avail ourselves of this common interest in no other way.

God deals with us, (certainly for the most part,) as *individuals*, and not in masses. When he requires men to repent of sin, to exercise gratitude, to love, and the like, the requisition is obviously made upon them as *individuals*, as separate from and as independent of others. It is not possible to conceive of any other way, in which obedience to the requisition can be rendered. Nor is it conceivable that the remedial effect of the atonement should be realized in any other way than this. How is it possible, if I, in my own person, have suffered the wound of sin, that a remedy, which is general and does not admit of any specific and personal appropriation, should answer my purpose? Furthermore, in dying for all, in furnishing a common salvation,

available to each person on his acceptance of the same, Christ necessarily died for me as an individual, since the common mass or race of men is made up of individuals; and indeed we can have no idea of a community or mass of men, except as a congregation or collection of separate persons. In dying for the whole on certain conditions, he necessarily, on the same conditions, died for the individuals composing that whole.

Let us, therefore, cherish the firm and abiding conviction, that we can have no faith which will avail us but a personal or appropriating faith; a faith which will disintegrate us from the mass, and will enable us to take Christ home in all his offices to our own business and our own bosoms. We must be enabled to say, if we would realize the astonishing cleansing and healing efficacy there is in the gospel, of God that he is MY God, of the Saviour that he is MY Saviour. We must be enabled to lay hold of the blessed promises, and exclaim, these are the gift of MY Father, these are meant for ME.

It is here, in connection with this form of faith, that we find the great and effective instrument of progress and of victory in the interior life. If we possess an appropriating faith, and if our faith be operative and strong as it should be, we shall not only gain the victory over the various temptations which beset us in the present life, but shall find ourselves rapidly forming a new and wonderful acquaintance with God. In the present life a strong and operative appropriating faith is the key which unlocks the infinitude of the divine nature and admits the soul to a present and intuitive acquaintance with its exceeding heights and depths. No man, who has not this faith or has it not in a high degree, can be said to live *in* God. Hence we consider it important to say distinctly, in endeavoring to sketch some of the traits and principles of the interior or hidden life, that those persons will have no true and experimental knowledge of the things which we affirm, who merely believe generically and not *specifically;* in other words who believe for others rather than themselves; who, in the exercise of a sort of discursive faith which embraces the mass of mankind, cannot be said to possess it individually and personally, and for their own soul's good. Let us, then, begin to learn the great lesson of faith.

Faith is better to us, far better, than mere illuminations of mind, strength of emotion, joys and the like. The fallen angels, in their primitive state of holiness, had illuminations, great discoveries of God and of heavenly things, and great raptures. But when their faith failed, when they ceased to have perfect confidence in God, they fell never to rise again. Our first parents fell in the same way; because they ceased to have confidence in God; they ceased to believe him to be what he professed to be, and that he would do what he declared he would do. Their previous glorious experiences, their illuminations and joys, availed nothing, as soon as unbelief entered. Unbelief in them, and unbelief in their descendants, has ever been the great, the crowning sin. And faith on the other hand, an implicit confidence in God, a perfect self-abandonment into his hands, ever has been, and from the nature of the case ever must be, the fountain of all other internal good, the great

and crowning virtue, the life of all other life in the soul. O, that men would be wise, and instead of seeking for signs and tokens and inward sights and outward sounds, and any thing else which may be substituted for simple faith, would trust implicitly in the pure word of God. Ye, who aim at holiness, believe God to be your Father, and you will find him to be so; for his word never fails.

And God, in his infinite mercy, knowing the ruinous effects of unbelief, seems determined to try and to strengthen the belief of his people during their present state of probation. His word declares, that they must walk by faith in the present life. All his various Providences point in the same direction. He, who attempts to walk in any other way, will find himself inconsistent, changeable, subject to elevations and depressions, and blown about by every wind of circumstance. But he who walks by faith, finds the rule of his conduct out of himself and in God; and hence he is the same man under all changes of circumstances. And he will have the testimony in himself, the Spirit of God witnessing with his own, that he pleases his heavenly Father.

A. K.

For the Guide to Christian Perfection.

PRACTICAL THOUGHTS AND EXERCISES.—PRAYER.

"*Ask and receive.*" The child of God, he, who feels his heirship, his claim to the promises, looks steadfastly up for a blessing. He presses his way through every discouragement, and causes his prayer to be heard; to enter into the ears, into the heart of Jehovah. He presents himself in the name of Jesus, and thus coming, he expects to be heard and answered. He comes in the spirit of obedience, of entire consecration, doing always the will of God from the heart. He asks not ceremoniously, not because he is commanded to pray, but because he loves to pray, and because he is hungry for the bread of life, and cannot live without a supply from his Father's bounty. He asks not presumptuously, for he knows it is his Father's will to bless, to bless always, according to his child's necessities. O, the sweet innocence, the childlike love and confidence which asks and receives. He asks submissively as to the kind and degree of blessing he shall receive, confiding fully in his Father's wisdom to give that portion which is needful for him, whether honor or dishonor, sorrow or rejoicing. The child ignorantly may crave indulgence, when it needs discipline. Knowing this, he prays submissively, Appoint my states, give me what thou seest best for me. At a certain time I fixed my eye on one of the promises. I plead it before the Lord, and I looked

earnestly for its fulfilment. The answer came not, and I found my mind, in consequence, disquieted. Now I became alarmed, and betook myself to special prayer and fasting. Then I remembered I had not prayed submissively. I saw my error; I repented. Those were sweet tears I shed, and my soul *immediately was healed.* Now I learned to pray, not only with confidence, and in simplicity, but with submission. The prayer of submission! O, it is sweet rest to the soul. A mingling of my will into God's, which makes me nothing, and ascribes to Him all the wisdom, power, and glory.

CONVERSATION.

"*Set a watch, O Lord, before my mouth; keep the door of my lips.*" So great is the force of habit, and so natural is the desire to please, that the greatest care becomes necessary, in order not to offend in word. But he who would preserve a conscience pure and unsullied, must use this care, habitually and perseveringly. He who talks with God, must beware how he converses with man. The smallest sin of the tongue is a hindrance to communion with God. It is a spot on the soul which must be washed off, before the soul finds clear sunshine in the presence of its God. God must not be forgotten in our conversation with others. He must be supreme now as at other times. The intercourse with Him must be kept up. To keep up this intercourse with God in the midst of conversation, is the best safe-guard to unprofitable words. Leaving room for sweet supplication, for the friend who is always in waiting, will make us slow of speech, and add that grace to our conversation which comes only from above. And may we not confidently expect the aid of our unseen spiritual teacher, if his aid is sought? Nor should we cease our supplications, if the conversation is necessarily protracted beyond our wishes, beyond what seems to us profitable. Great temptations, great because sudden, are often presented in familiar conversation, in Christian conversation. The heart may in the main be right, yet in the hurry of the moment, some unguarded expression may drop, which shall not only betray our weakness, but wound our conscience also. And in this free atmosphere, where heart answers to heart, comes not our arch enemy here? Bears he no enmity against such holy union, so like to the bliss of heaven? Let it be a rule with us, *always to converse with deliberation, leaving room for prayer.* It is comparatively easy to offend in word. I do not allow myself to speak evil of a brother, for I remember the words, "Speak not evil one of another, brethren."

But I was tempted under slight provocation to repeat what some one else said of such a brother. It was wrong. I saw it, I felt it, I repented, and I received forgiveness, with *full purpose of amendment.* There may be cases, perhaps, when to speak of the faults of a brother may be necessary; but they are rare. If the fault is worthy of remark, let us go to the individual himself; if not, let us not name it, or suffer ourselves to dwell upon it. Will not our Saviour approve of such a course? By no means let us break the law of love; and thus speak evil of the law, that it cannot be kept. God forbid, that we who love the law, the law of love, should thus break it. "Set a watch, O Lord, before my mouth; keep the door of my lips." P. L. U.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

Dear Brethren, — I have felt it my duty to communicate for the Guide my own experience of the manifestation of the Spirit of God within my own soul. But it is with great reluctance that I commence the work, knowing my inability to write for the public eye. I shall therefore transmit it to you, to dispose of as you please. I have been much interested in the Guide, and have been thinking that all the readers of it who enjoy the perfect love of God, *in any degree*, are under obligations to communicate something to make the work profitable, and thereby be mutual helpers to each other in our pilgrimage.

For many years I have been convinced that sanctification in this life was a doctrine of the Bible. And as such, I have sought it many times as a thirsty hart seeks for the water brook, and many times have I seemed almost to grasp the prize. Then would Satan raise some barrier, and I would be thrown back into doubt whether I should ever come in possession of this priceless treasure. At other times I did almost believe I had attained it, but not having a satisfactory evidence, my adversary would tell me I had not received the blessing, and never should. Thus have I been vascillating between hope and fear until within a few weeks. Previous to this time I had been seeking it, yet not with that restless desire I had often felt. But after a day of fasting, (partly that I might obtain what I had so long sought, and partly on account of the low state of Zion in this place,) I sat down to write to a friend, where I expressed my willingness to have sacrificed

all that I held dear in this gospel land, to labor among the heathen for their salvation, had I been worthy, and had Providence opened the way. While thus communicating my feelings, the witness came that I had given all for Christ; my pen immediately gave expression to what I then felt, and while I wrote my heart glowed with gratitude for what I enjoyed. Since that time, I have often testified to what I have received. By so doing I have been much strengthened to believe for more of this fulness. The adversary strives to make me cast away my confidence, but I have been enabled to repel his assaults by the assurance that Jesus is my advocate, and that through him I shall prevail.

I feel it all of grace that I am what I am, "from the foundation to the top stone." My care is not now whether I shall endure this or that trial, but that I may have present grace, and trust the future with God. At present my soul thirsts for more of God. O that I were as deeply baptized with his Spirit, as was a Bramwell, a Carvosso, a Hester Ann Rogers, and many others! My soul longs to lose sight of self, and enter into the fulness of this great salvation.

"I loathe myself when God I see,
And into nothing fall;
Content if thou exalted be,
And Christ be all in all."

I have been providentially hindered from finishing this communication a number of weeks, during which time I have had many doubts as to the expediency of sending it at all. But as the revival of personal holiness was the object anticipated by the Guide, how can we better know whether this object is realized than by personal testimony? I have been much profited by reading extracts from the experience of eminent Christians, also from the original matter which it contains. But the testimony of the past is not sufficient. Let us have living witnesses, and the work will continue to be profitable. Yours in Christian union,

A READER OF THE GUIDE.

For the Guide to Christian Perfection.

A LETTER.

DEAR BRETHREN, — I rejoice in the prosperity and extensive circulation of the Guide, and the increasing interest evinced by Christians of other denominations to peruse its pages, and spread

the glorious and soul cheering truths it so clearly and efficiently advocates. With grateful emotions of heart, I wish to acknowledge, that this valuable work has been the instrument of leading forward such as are seeking for this pearl of great price within the pale of our own church, and this feeling is increased from the consideration of the following facts. In the month of April, three of these little *preachers of scriptural holiness*, took an excursion to a neighboring town, and there they *silently*, but *eloquently* and *effectively* taught the principles of holy living. Christians were aroused and began to search the sacred oracles of God to see "whether these things were so;" the result you will anticipate. From the hearts of some, earnest supplications and fervent prayers ascended the holy hill of Zion, for the witness of the spirit, the evidence of perfect love. As an evidence that these silent admonitions were *heard* and *felt*, I send you the name of a young lady residing in that town as a subscriber for the Guide, who feels deeply interested in the doctrine of Christian perfection; and my desire and fervent prayer is, that this little pamphlet which shall statedly visit this intelligent, and interesting people, may be instrumental in *guiding* not only the subscriber in the "King's high way of holiness," but very many more. ELIZA.

Newport, R. I.

LETTER.

THE following letter from A. T. to Rev. N. Rice has been kindly furnished for the Guide.

DEAR BROTHER RICE,—I take my pen this day to comply with your request. If a sketch of my experience could be of use to any one, I would gladly communicate a few particulars, though it may be to my shame; for when I look back on the many years which have passed since I first embraced the cause of Christ, and see how little advancement I have made, how far beneath my privilege I have lived, and how much I have lost by so doing, my heart truly feels humbled before the Lord. It is now seventeen years since I first gave my heart to the Lord, and was justified by faith; since which time I have endeavored to maintain a Christian walk, at least outwardly; I have ever felt a love for the cause of Christ, and for his people, and for all the ordinances of the church, especially class meetings. Not only so, I have taken great delight in secret devotion. I often found access to a throne of grace, and had sweet communion with God; but it was not

abiding. When I came to mix with the world, (as it was necessary to be in their company,) ere I was aware, my mind would be caught away, and my tongue, which has been an unruly member, would often betray me into sin, or rather my heart, from the abundance of which my mouth spake; for though I professed to be a follower of Christ, yet my heart was *unholy;* the Lord's enemies were there. My soul was often pained on account of it; at times the Spirit of the Lord would so shine upon it that my whole soul would cry within me, "I am sick of self, and sick of sin." At such times my cry was, "Create within me a clean heart, O Lord, and renew a right spirit within me." Although, many times my soul has been blessed in a wonderful manner, and I could say I felt nothing in my heart contrary to love, and often my heart was filled to the overflowing, yet I had no evidence that my *whole heart* was *sanctified* to God. And I have since ascertained that although it was filled, and nothing but love *overflowed* it, yet there was something at the bottom beside love; I had never made a full surrender of every thing; there were some secret darling sins. Thus I went on from year to year, sometimes rejoicing in a sense of pardoned sin, and sometimes groaning under condemnation. But bless the Lord, I have now found a more *excellent way.* On the first and second of May last, while conversing with you upon the blessing of holiness, the Spirit of the Lord shone into my heart in such a manner as to discover the remains of the carnal mind. I never saw the importance of making a full consecration of every thing to the Lord, and of doing it *at once,* as at that time. I said in my heart I will make one more resolve to bring forth every thing and lay it on the altar, — every idol, all the pride of my heart, all my weapons of rebellion against the holy law and will of God; and my own life also; — but as strange as it may appear, it was *hard work;* it was *crucifying* to carnal nature; but I saw it was my *duty,* and I cried, "I must, I *will* obey." On the third of May, after a night of deep anxiety, for I slept but little, while pouring out my soul in secret at the throne of grace, I seemed to submit willingly to yield up my all, like a conquered child. At the same time the Lord manifested himself to me in a glorious manner, showing me by his Spirit, his long suffering towards me in all my disobedience. While I beheld his unbounded love and mercy in purchasing a full salvation for one so undeserving, my heart melted within me; at the same time I saw it was his pleasure for me to accept the salvation provided. Immediately faith sprung up in my heart, and I could with confidence lay hold of the hope set before me. I now felt that promise applied, "Therefore he is able to save them to the *uttermost* that come unto God by him." (Heb. vii. 25.) I had a consciousness

that my heart was clean, that my *whole* soul was illuminated by the Spirit of God, and not *one* enemy, or lurking sin could be found, but an *indescribable peace pervaded the whole;* the war and commotion had all *ceased*, for there was not a rebel left within. What a contrast in a heart that only a few moments before was all tumult, the spirit warring against the flesh and the flesh against the spirit; now all was peace, all was love, all was heaven; Jesus, whose right it was, reigned as Lord and master of the whole. Since that blessed hour, I have been kept by the power of God through faith unto salvation; and though Satan has sometimes presented temptations to my mind, he could find no place in me; I had taken *refuge in Jesus;* he is now my hiding place, I run into him, and am safe; in him I live, move, and have my being; the life I now live, I live by faith on the Son of God, he in me and I in him; and, "While in the Lord I still abide, I have his Spirit for my guide." I no longer walk in darkness, but have the light of life continually shining on my path. The Apostle assures us that while we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all sin. Duty no longer "seems a load, nor worship proves a task." I now find the yoke of Christ to be easy and his burden light. Having the enemies of Christ all slain, I can now serve him in righteousness and holiness without fear, and though I feel I am insufficient of myself to do any thing, yet the Lord has promised his grace shall be sufficient for me; there will be no more required of me than he will give grace to perform; my sufficiency is all of God. Blessed be his name, my heart overflows with love towards him while I write, that he ever provided such a salvation as this, that he ever gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people*, zealous of good works. When I see how ample the provision made, and that it is the privilege and duty of all to come and partake of this free, this full salvation, I am led to exclaim with the poet,

"O that the world might taste and see
The riches of his grace;
The arms of love that compass me,
Would all mankind embrace."

My continual prayer to God is, that the glorious work of entire sanctification may spread until the church, in its ministry and membership, shall enjoy the same precious fulness in which my soul has rejoiced for nearly two months. Glory to God that sinners can be saved. Yes, and saved *entirely*, and saved *now*.

Yarmouthport, June, 1841. A. T.

A LETTER.

The following letter, on the subject of holiness, being read to me by a father in the Congregational Church, from his daughter, a Baptist, I have requested permission to copy it for the Guide. A CORRESPONDENT.

"How much need is there of prayer for the purification of the church? To what a lamentable degree has she become conformed to the spirit and practice of an ungodly world. It seems to me, the voice of God is now loudly calling upon his people to come out from the world, and no more to partake, or apologize for any sin. Nothing but holiness of heart and life, can raise the Christian church to that state which God has promised in his holy word, and to which she must be brought in order to be the *light of the world.* The signs of the times seem to indicate, that the set time to favor Zion is drawing near. A *burden* of *prayer* is felt for the *sanctification of Zion,* and the cry is rising *louder* and *louder* from many hearts. God will answer the prayer which his own spirit has indited. It is very important, that those who enforce "entire sanctification" upon others, should manifest it themselves by a correspondent example. It seems this is now the most effectual way of establishing this doctrine, a *holy life.* The meekness, patience and love of the Saviour, most characterize those who profess entire consecration to him, or they cannot give evidence that they are so. Argument and discussion without these, will do but little good. O may we ever be enabled to *act* according to the light received from the word of truth, and happy indeed will it be for us. Owing to the pressure of business, and your difficulty of hearing, father, I was not able to converse so much on the subject dearest to my heart, as I could have wished, but I was rejoiced to see the interest and candor, which you manifested on the subject of holiness, and earnestly pray, if it is not already the case, that you may enjoy that full assurance of faith and love, which is the privilege of *every child of God.* I am aware that you have *peculiar* trials, but how precious the consideration that the Saviour suffered for us in *particular.* He could not be ignorant of the peculiar trials and temptations of any of his children, in any age of the world; and surely they may each appropriate to themselves the precious promise, "My grace is sufficient for *thee.*" How many have been sustained by these precious words, and yet they still remain for the consolation of millions yet unborn. It is often suggested to me, that I have nothing comparatively to prevent the enjoyment of religion in my present retired situation. I know that I enjoy great privileges

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The following letter, on the subject of holiness, being read to me by a father in the Congregational Church, from his daughter, a Baptist, I have requested permission to copy it for the Guide. A CORRESPONDENT.

"How much need is there of prayer for the purification of the church? To what a lamentable degree has she become conformed to the spirit and practice of an ungodly world. It seems to me, the voice of God is now loudly calling upon his people to come out from the world, and no more to partake, or apologize for any sin. Nothing but holiness of heart and life, can raise the Christian church to that state which God has promised in his holy word, and to which she must be brought in order to be the *light of the world.* The signs of the times seem to indicate, that the set time to favor Zion is drawing near. A *burden* of *prayer* is felt for the *sanctification of Zion*, and the cry is rising *louder* and *louder* from many hearts. God will answer the prayer which his own spirit has indited. It is very important, that those who enforce "entire sanctification" upon others, should manifest it themselves by a correspondent example. It seems this is now the most effectual way of establishing this doctrine, a *holy life.* The meekness, patience and love of the Saviour, most characterize those who profess entire consecration to him, or they cannot give evidence that they are so. Argument and discussion without these, will do but little good. O may we ever be enabled to *act* according to the light received from the word of truth, and happy indeed will it be for us. Owing to the pressure of business, and your difficulty of hearing, father, I was not able to converse so much on the subject dearest to my heart, as I could have wished, but I was rejoiced to see the interest and candor, which you manifested on the subject of holiness, and earnestly pray, if it is not already the case, that you may enjoy that full assurance of faith and love, which is the privilege of *every child of God.* I am aware that you have *peculiar* trials, but how precious the consideration that the Saviour suffered for us in *particular.* He could not be ignorant of the peculiar trials and temptations of any of his children, in any age of the world; and surely they may each appropriate to themselves the precious promise, "My grace is sufficient for *thee.*" How many have been sustained by these precious words, and yet they still remain for the consolation of millions yet unborn. It is often suggested to me, that I have nothing comparatively to prevent the enjoyment of religion in my present retired situation. I know that I enjoy great privileges

for reading, meditation and prayer, but I think my situation does not exclude me from the *cunning artifices* of the great adversary of all good; nor from falling a prey to his devices, without *implicit* and *constant reliance* on *all sufficient grace.* The heart is the same in every situation of life. It may seem presumptuous to some, but I cannot conceive that I have any right to doubt, but what that grace, which now proves sufficient to overcome every unreconciled feeling of the heart, to control every unhallowed passion, will also prove sufficient in every situation, and under every trial of life. I feel that to doubt this would be to cast away the shield of faith, and by so doing, I must expect to be pierced through with the enemy's darts. For a long time I hung in suspense, whether it were *possible* for *me* to live *wholly* for God. When I thought of my past failures, notwithstanding all my prayers and resolutions, and of the failures of those, far more devoted than myself, I feared it was too much to expect. But when I looked into the Bible, with a willingness to receive and acknowledge what that taught as truth, without respect to former opinions, or the opinions of others, and with a willingness too, to make *every sacrifice* which such a state required, if there was no other person in the world who lived up to the requirements and promises of the gospel, I felt that it would be safe for me to rely on the immutable word and promise of God. I now, I humbly trust, made the consecration of myself to God. Since this time, with few exceptions, peace like a river has continued to flow broader and deeper to the present time. I desire still an interest in your prayers, my dear parents, that I may ever remain at the feet of Jesus, looking up to him; and by looking to him, be changed into the same image from glory to glory. And may this be the happy state of us all, both parents and children, and then all will be well; whether sickness or health, life or death."

S——e, April 12, 1841.

For the Guide to Christian Perfection.

THE PERFECT CHRISTIAN.

In several foregoing numbers we stated briefly, though, we think, distinctly, what we understand by a *perfect Christian.* We will now attempt a brief answer to several objections argued against the doctrine we have advanced.

Objection I. "This doctrine leads to a rejection of Christ."

This objection, perhaps sincerely urged, has probably arisen from a misunderstanding of the true doctrine of Christian perfection. That there is a kind of "Perfectionism," falsely so called, which leads to a rejection of Christ, we admit. But this is no part of the doctrine taught in the preceding numbers, and which is advocated by the Methodists, as a denomination. The creed of those who believe in the true doctrine of Christian perfection is, that salvation from its commencement to its completion is all by and through Jesus Christ; that he alone convinces the soul of sin, justifies the ungodly, sanctifies the impure, preserves in a state of salvation, and brings the soul finally to an eternal heaven. "The blood of Jesus Christ his Son cleanseth from all sin." So that this objection has no foundation in truth.

Objection II. "If we were perfect, we could not 'grow in grace,' as the Bible commands us." This objection, though made by some professedly pious, states that which is untrue. This, the objector must see with a moment's reflection. He cannot, of course, mean absolute perfection, for this is never applied to man. He can, therefore, mean at most, that the soul is saved from all sin and filled with the love of God. Though one branch of sanctification may be complete, namely, the destruction of sin, yet the grace of God may continue to flow into the soul, and that for ever. And though the soul may be filled with love, yet God will continually enlarge the vessel and fill it. Thus, the soul may increase in love throughout its entire being. Consequently we are never so well prepared to obey the divine injunction, "Grow in grace," as when made perfect, or saved from all sin. Hence the objection falls.

Objection III. "Show me a perfect Christian, and we will believe in the doctrine." But suppose there never was a perfect Christian in this world, would this destroy the truth of God's word? Surely not. No doctrine of God stands upon the knowledge, experience, faithfulness, or unfaithfulness of man — it stands on the veracity of God who gave it. The experience of man may illustrate it, but it is God's truth that confirms it. The objection lies equally against that glorious declaration, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Now because no such event has taken place, shall we affirm that it will never take place? With as much propriety may we affirm that the Christian cannot be made perfect in this life. The question is, what has God promised, and not what man has experienced.

But it is an unquestionable fact that many have enjoyed this blessing for many years. Read the memoirs of Bramwell, Car-

vosso, Fletcher, Hester Ann Rogers, Mrs. Fletcher, &c. All these, with a host of others, professed to enjoy the blessing, who have gone to rest. Many enjoy it at this day. They profess it before the world, and who that knows them can question the truth of their profession? R. W. A.

New London, August 5, 1841.

From the Oberlin Evangelist.

RELIGIOUS APHORISM.

A sense of profound dependence upon the grace of Christ for the practice of holiness, is always attended, in a truly evangelical mind, with a consciousness of obligation infinitely strong, to render perfect obedience to every command of God, and of the entire practicability of rendering such obedience. The reason is this. While such a mind is fully conscious of absolute impotence in itself, it rests in the joyful assurance, that in Christ there is grace full and free to keep every command of God, and that to avail itself of that grace, is at all times and in all circumstances perfectly practicable. To an individual under the pervading influence of such a spirit, the following declarations of Christ, are present as living and infinitely momentous realities. "Without me ye can do nothing." "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit." Hence he ever acts under a deep impression of the necessity of obedience to the command, "abide in me," and of the certain truth and fearful import of the declaration, "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned."

Here we have disclosed to us the two fatal rocks upon which the Antinomian on the one hand, and the Legalist on the other, split. The former affirms, not only our absolute impotence in ourselves for any thing good, but our impotence equally absolute to avail ourselves of the grace of Christ for the practice of holiness. Hence such a person lies perfectly powerless under the dominion of sin, quietly expecting to be saved by the grace of Christ *in and not from* sin. The latter, under the conviction of the self-evident truth that whatever is required of us we have ability to perform, overlooks the fact that all real ability to do

what is pleasing to God, arises from the fact that we are able to avail ourselves of the grace of Christ for the practice of holiness, and that obedience is practicable to us on no other condition. Such an individual, therefore, vainly attempts the practice of holiness, not through faith in Christ, but by dint of personal effort. Hence the experience of such an individual presents a perpetual illustration of the declaration, "without me, ye can do nothing."

Between these two rocks, the evangelical spirit, with the eye of faith resting continually upon Christ for "grace to help in every time of need," passes peacefully onward in implicit obedience to all the commands of God. Brother, have you been fully introduced into this grand secret of holy living? Then has your "righteousness gone forth as brightness, and your salvation as a lamp that burneth."

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO VII.

SOME OF THE MARKS BY WHICH THE SANCTIFIED ARE KNOWN.

It is often an anxious inquiry with those who are desirous of living wholly to God, whether they are truly sanctified or not. This important question cannot always be settled, and perhaps not generally settled, by the mere consideration of the way in which they have been led into this blessed state. The commencement of sanctification in different individuals is as different as the commencement of justification; some enter easily and promptly; others after long struggles and in connection with great illuminations and joys; and others again find their entrance into the state of entire sanctification characterized merely, after a period of toils and struggles, by a state of delightful purity and quietude. No conclusions, therefore, as to the real existence of this state can be positively drawn merely from the manner in which we enter into it. But there are, nevertheless, some marks subsequently discovered, which clearly distinguish it from the more common state of justification, and in connection with which its existence may be easily known.

(1.) One unfailing mark, characteristic of those in sanctification, is an exceeding love of the Bible. It is a painful assertion, but nevertheless true, that there are multitudes of Christians, who have but little love for the Bible; certainly but little compared with what they should have. Living by their own confession in a state of greater or less voluntary sin, they every where

read their own condemnation; and fearful and discouraged, they turn away from the sacred pages, to some political tract, or to some work of history or of fiction. It is not so with those who are in sanctification. The Bible is to them, practically as well as in name, the Book of books. They read it at every possible opportunity and with inexpressible delight. Every page and sentence is full of meaning. Especially do they find it full of instruction in regard to holiness.

(2.) A second mark, characteristic of those in sanctification, is their deep and continual spirit of secret devotion. We suppose it to be true, that every Christian practices secret devotion to some extent; but we suppose it to be no less true, that it is a duty which is very much neglected. And in those cases where it is not so, the practice is often prompted rather by the instigations of fear, or the cold sentiments of duty, than by the movings of love. Not unfrequently, painful as it is to say it, Christians go to their closets, as the tortured slave goes to his field of labor. Not so with those who are in sanctification. There is no place so dear to them, so necessary, so invaluable, as that of retirement with God. There is no sacrifice so great as that which requires them to dispense with these blessed seasons. They hunger and thirst after God; and it is in secret communion especially that they receive the embraces and enjoy the sweet consolations of the beloved.

(3.) Another mark is entire resignation of will. Those who are renewed into the perfect love of God, may be said to have no will of their own. They are not insensible to sorrows; they feel the sufferings of life, in themselves considered, as keenly as others; but they endure them without complaint. And this entire resignation of will, shows itself in the ordinary occurrences of life, as well as in the more marked cases of trial and suffering. The meekness of the countenance, the absence of all undue eagerness and excitement, the subdued tone of action and voice, the calm but rational and dignified quietude of the whole outward man, evince conclusively, that there is no disturbing force in the soul's centre; and that God, the calm and transcendent God, who remains unmoved in all changes and events, reigns supremely in the breast.

(4.) Another mark, naturally flowing from that which has just been mentioned, is the absence of all undue sensibility to the unfavorable opinions, and to the unjust and hard speeches of their fellow men. Probably no one has lived a holy life for any great length of time, without being called, in the providence of God, to endure some severe trials from this source. So long as such aspersions touch themselves merely, without touching and aspersing the character and honor of their God, they are content to remain in silence. They commit their cares to God in this respect as in others; fully believing, that in the events and developments of his providence they will experience an ultimate triumph in addition to present protection. At the same time they are exceedingly careful not to use hard speeches in return. They look beyond the guilty instrument to God, who in his wisdom permits them to be afflicted. And remembering what they themselves have been in times past,

they have no feelings towards their persecutors but those of compassion and love. And these feelings they endeavor constantly to evince by amiable deportment and by kindness of speech. It may perhaps be said, that this trait of character does not belong exclusively to those who are in a state of sanctification; but it certainly belongs to them in a much higher degree than to the great mass of Christians at the present time.

(5.) Those who are in the possession of the blessing of perfect love, have a deep and constant affection to Christians, (such as peculiarly corresponds to what is required of them in the word of God,) especially to those who bear the full image of the Saviour. To those who are wholly the Lord's, or who are earnestly seeking holiness, their hearts are attracted and knit by a sacred tie, which is wonderful and mysterious even to themselves. Their souls reciprocally and instinctively recognize and admire in each other the divine image. Some who are opposed to the doctrine of present sanctification, admit the fact as now stated; but endeavor to explain it on natural principles; such, for instance, as the circumstance of these people being united in a common faith and bearing a common name. But this view is not satisfactory. The cause is not adequate to the effect. It can be explained only on the ground of the attractive power of holiness in another, when recognized by the keenly instinctive perception of a holy heart. True holiness, when existing in the hearts of different individuals, is, by a divine tendency, reciprocally and most wonderfully attractive. Such hearts, all obstructing obstacles being removed, mingle together, like kindred streams that mingle and flow onward to the common ocean.

(6.) One of the most decisive marks of those in a state of sanctification is a spirit of great meekness and humility. There is no disposition to make undue and haughty pretensions; no seeking and claiming the first place; no desire to become prominent by being a leader and teacher of others; no harshness and unkindness of manner; and no censorious judgment of their fellow men. A mere profession of possessing holiness can avail nothing, where this mark is wanting. True humility is the natural result of that self-annihilation, that spirit of radical and permanent self-sacrifice, which is at the foundation of a perfect spiritual life.

(7.) Another important mark is that of silent communion with God. Those who love God with all the heart, have a feeling, such as they never had before, that God is with them at all times. The soul, dismembered of its debasing earthliness, comes under the attractive influence of the divine mind. Christ who is the way and the truth and the life, has accomplished, to a considerable extent, his great office upon it; and by uniting it to himself, has through himself united it to God. And hence there is a constant and delightful communion with God; existing as it were without effort, naturally and instinctively. This communion, in consequence of the laws of mental action, may occasionally be interrupted by the pressure of earthly cares and duties; but the spirit of it nevertheless is actually latent in the soul; and becomes by its own movement sensibly operative, whenever the disturbing and

suspensive causes cease to exist. I speak of it as *silent* communion, because although it is not inconsistent with the outward formalities of devotion, it does not require for its existence the expression of the voice; and indeed is of such a refined and heavenly nature, that an attempt to utter it in language would rather embarrass than aid its exercise.

We may add to these marks of sanctification that of *simplicity of purpose.* The sanctified person has no desire of any thing, either for himself or others, separate from the will of God. Consequently selfishness is slain. He aims constantly in heart and in life to adorn his holy profession, by walking in the footsteps of Him who came to do his Father's will. He looks upon the movements of individuals and of nations in one point of view only, viz., as they have relation to the will and the glory of God; and out of that relation he finds no value in any thing, whether great or small. Accordingly as he is a man of one principle or of one motive, and not discordant and rent in himself, his life necessarily exhibits an almost unvarying consistency, beautiful in itself and beautiful to the beholder.

We might pursue the subject further, and mention some other marks to be found in those in a state of sanctification. But we leave the subject here for the present, and only proceed to say, that it is such evidences as have been referred to, which decide the question of sanctification, rather than a particular state of strongly excited emotion, existing for a short time and then passing away. True sanctification tends to the diminution and removal of mere excitement of feeling; while it introduces and strengthens fixed and permanent principles of character, which necessarily result in a holy harmony and peace within. And in forming an estimate of those who profess this great blessing, we are to be guided more by our notice of such permanent principles and traits of character, than by transient movements of the feelings, which can perhaps be explained on merely natural causes. A. K.

WHAT PERFECTION IS.

Extract from a Sermon by Mr. Wesley.

1. And first, I do not conceive the perfection here spoken of, to be the perfection of angels. As those glorious beings never "left their first estate;" never declined from their original perfection; all their native faculties are unimpaired: their understanding, in particular, is still a lamp of light; their apprehension of all things clear and distinct; and their judgment always true. Hence, though their knowledge is limited; (for they are creatures;) though they are ignorant of innumerable things; yet they are not liable to mistake: their knowledge is perfect in its kind. And as their affections are constantly guided by their unerring

understanding, so that all their actions are suitable thereto; so they do, every moment, not their own will, but the good and acceptable will of God. Therefore it is not possible for man, whose understanding is darkened, to whom mistake is as natural as ignorance; who cannot think at all, but by the mediation of organs which are weakened and depraved, like the other parts of his corruptible body; it is not possible, I say, for man always to think right, to apprehend things distinctly, and to judge truly of them. In consequence hereof, his affections, depending on his understanding, are variously disordered. And his words and actions are influenced, more or less, by the disorder both of his understanding and affections. It follows, that no man, while in the body, can possibly attain to angelic perfection.

2. Neither can any man, while he is in a corruptible body, attain to Adamic perfection. Adam, before his fall, was undoubtedly as pure, as free from sin, as even the holy angels. In like manner, his understanding was as clear as theirs, and his affections as regular. In virtue of this, as he always judged right, so he was able always to speak and act right. But since man rebelled against God, the case is widely different with him. He is no longer able to avoid falling into innumerable mistakes; consequently he cannot always avoid wrong affections; neither can he always think, speak, and act right. Therefore man, in his present state, can no more attain Adamic than angelic perfection.

3. The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance, and error, and a thousand other infirmities. Now from wrong judgments, wrong words and actions will often necessarily flow: and, in some cases, wrong affections also may spring from the same source. I may judge wrong of you; I may think more or less highly of you than I ought to think; and this mistake in my judgment, may not only occasion something wrong in my behavior, but it may have a still deeper effect; it may occasion something wrong in my affection. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake, while I remain in a corruptible body. A thousand infirmities, in consequence of this, will attend my spirit, till it returns to God who gave it. And, in numberless instances, it comes short of doing the will of God, as Adam did in Paradise. Hence the best of men may say from the heart;

"Every moment, Lord, I need
The merit of thy death;"

for innumerable violations of the Adamic as well as the angelic law. It is well, therefore, for us, that we are not now under these, but under the law of love. "Love is [now] the fulfilling of the law," which is given to fallen man. This is now, with respect to us, "the perfect law." But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore every man living needs the blood of atonement, or he could not stand before God.

4. What is then the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with that kind command; "My son, give me thy heart." It is the "loving the Lord his God with all his heart, and with all his soul, and with all his mind." This is the sum of Christian perfection: it is all comprised in that one word, love. The first branch of it is the love of God: and as he that loves God, loves his brother also, it is inseparably connected with the second, "Thou shalt love thy neighbor as thyself:" Thou shalt love every man as thy own soul, as Christ loved us. "On these two commandments hang all the law and the prophets:" these contain the whole of Christian perfection.

5. Another view of this is given us, in those words of the great apostle; "Let this mind be in you, which was also in Christ Jesus." For although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind, all his affections, all his tempers, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that "whatsoever things are holy, whatsoever things are lovely," are all included in "the mind that was in Christ Jesus."

6. St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one undivided *fruit of the Spirit*, which he describes thus: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, fidelity," (so the word should be translated here,) "meekness, temperance." What a glorious constellation of graces is here! Now suppose all these things to be knit together in one, to be united together in the soul of a believer, this is Christian perfection.

7. Again: he writes to the Christians at Ephesus, of "putting on the new man, which is created after God in righteousness and true holiness:" And to the Colossians, of "the new man renewed after the image of him that created him:" plainly referring to the words in Genesis, chap. i, 27, "So God created man in his own image." Now the moral image of God consists (as the apos-

tle observes) "in righteousness and true holiness." By sin this is totally destroyed. And we never can recover it, till we are "created anew in Christ Jesus." And this is perfection.

8. St. Peter expresses it in a still different manner, though to the same effect. "As he that hath called you is holy, so be ye holy, in all manner of conversation," 1 Peter i. 15. According to this apostle then, perfection is another name for universal holiness: inward and outward righteousness: holiness of life, arising from holiness of heart.

9. If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians: 1 Epistle v. 23, "The God of peace himself sanctify you wholly; and may the whole of you, the spirit, the soul, and the body, [this is the literal translation,] be preserved blameless unto the coming of our Lord Jesus Christ."

10. We cannot show this sanctification in a more excellent way, than by complying with that exhortation of the apostle; "I beseech you, brethren, by the mercies of God, that ye present your bodies," [yourselves, your souls and bodies; a part put for the whole, by a common figure of speech,] "a living sacrifice unto God;" to whom ye were consecrated many years ago in baptism. When what was then devoted, is actually presented to God, then is the man of God perfect.

11. To the same effect St. Peter says, 1 Epistle ii. 5, "Ye are a holy priesthood, to offer up spiritual sacrifices acceptable to God, through Jesus Christ." But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

12. Thus you experience, that he whose name is called Jesus, does not bear that name in vain: that he does, in fact, "save his people from their sins;" the root, as well as the branches. And this salvation from sin, from all sin, is another description of perfection, though indeed it expresses only the least, the lowest branch of it, only the negative part of the great salvation.

From the Oberlin Evangelist.

MINUTES OF THE CONVENTION.

PURSUANT to a previous call, a meeting of those interested in the doctrine of Entire Sanctification, in this life, was held at Rochester, N. Y., on the 6th,

7th, and 8th of July, 1841, for the purpose of prayer and consultation in reference to this great subject. The convention was opened by a sermon, from President Mahan, on the text, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. xlii. 21. After a season of prayer, the convention was organized, by the appointment of Rev. A. Sedgwick, President, and Rev. H. Lyman, Rev. J. W. Fox, and Rev. L. P. Judson, Secretaries, and a business committee.

The committee made a report, which was amended to the following resolution: That entire sanctification in this life is attainable, in such a sense as to be an object of pursuit, with a rational expectation of attaining it. This resolution was fully discussed, and unanimously adopted, on the third day of the convention.

The business committee reported farther, and recommended the appointment of a committee to draft a Declaration of Sentiments, and also a committee to draft a Circular to the friends of Zion. After a recess, the committee on the Declaration of Sentiments reported; which was accepted, and the Declaration, on examination at length, was adopted on the third day.

The business committee made a further report, recommending the formation of a society, or the appointment of a committee, to prepare and circulate tracts on the subject of entire sanctification. After discussion, it was resolved, to appoint a committee to write, revise, publish, and circulate tracts in illustration and defence of the doctrine of the entire sanctification of believers in this life. Messrs. Henry Cowles, C. G. Finney, John Morgan, J. J. Shipherd, and H. C. Taylor, were appointed said committee.

A subscription was taken up to defray the expenses of publishing the minutes of the convention, and in aid of the tract cause. Brother Courtland Avery, of Rochester, N. Y., was appointed an agent to receive funds for the tract cause.

A considerable portion of each sitting was spent in prayer, and these seasons were of the deepest interest.

The following resolutions were severally offered, discussed, and unanimously adopted:

1. That we recommend to the friends of Zion, who sympathize with us in views, on the subject of entire sanctification of believers in this life, to remember the cause in their closets, and constantly to pray for the baptism of the Spirit to rest upon all, *friends* and *opponents*.

2. That we recommend our friends to use all suitable means to secure the reading of publications on this subject.

3. That we also recommend to our friends to hold meetings, for mutual consultation and prayer, to secure the cultivation of holiness in their own hearts, and to disseminate the truth in the community.

4. That a standing committee be appointed, to confer together on the general interests of the cause of Christian holiness, and that they be empowered to call conventions, whenever and wherever the interests of the truth shall, in their opinion, demand it. The committee are —

Professor Upham, of Brunswick, Me.; Alexander N. Dougherty, Newark, N. J.; Fayette Shipherd, Troy, N. Y.; A. Sedgwick, Ogden, N. Y.; M. Tooker, Rochester, N. Y.; J. J. Shipherd, Oberlin, Ohio.

The thanks of the convention were tendered to the church (the First Methodist church) whose house they had occupied, and to the citizens, whose hospitality they had enjoyed. The convention then engaged in a most soul subduing and heart melting season of prayer, and adjourned.

A. SEDGWICK, *President.*

H. LYMAN, J. W. FOX, L. P. JUDSON, *Secretaries.*

POSTSCRIPT TO THE MINUTES OF THE CONVENTION.

BY A MEMBER.

1. The members of convention were mostly from the counties of Western New York.

2. Nearly a hundred enrolled their names, and from two to three hundred more were usually in attendance.

3. The meetings were all characterized by the spirit of kindness and brotherly love.

4. The votes were all understood to be unanimous.

5. Antinomian Perfectionists finding, in the progress of the discussions, that they were not of the convention, withdrew.

6. Strong prejudices gave place to gratuitous acknowledgments, that God was in the convention of a truth.

7. Frequent seasons of prayer, praise, and conference, which intervened the business sessions, were of a sweetly hallowing character.

8. Sermons by Professor Finney and President Mahan, on the Sabbath preceding, and the one succeeding the convention, and during the intervening week, appeared to be greatly profitable to many of the multitudes who heard them.

9. The closing scene was one of humble, hearty, solemn, joyous consecration to God, rarely witnessed on earth. It was indeed good to be there; for all present who knew God, could but feel — "Surely, God is in this place."

10. The little ones of the Lord returned to their places, comforted and baptized anew for his holy work, and the city left, seemed to be a measure in which the leaven of truth was deposited so as to leaven the whole lump.

To God be *all the praise!*

For the Guide to Christian Perfection.

A LETTER.

DEAR BROTHER MERRITT, — Three years have rolled into eternity since God, for Christ's sake, forgave my sins. I had heard of the doctrine of holiness, and occasionally thought it my duty

to seek for a clean heart, previous to last fall, but never so powerfully felt the importance of being wholly dedicated to God, until the next Sabbath evening prayer meeting, after the camp meeting held in a town adjoining this, where, as I was informed, (not being able to be there,) the Holy Spirit was powerfully poured out in the awakening and conversion of sinners, and the sanctification of believers. Never shall I forget the time when I laid all on God's altar, and gave myself in an everlasting consecration to God. Language cannot describe the overpowering sensation of "joy unspeakable and full of glory" I then felt. "That peace which passeth knowledge" filled my soul, and now what a fulness I see in the Saviour; what beauty there; how free for all. I feel from day to day that I "live by faith on the Son of God," and though I am surrounded with temptations and difficulties peculiar to my calling, I still feel that, "faithful is he who hath called me, who also will do it," and that being "insufficient of myself to think any thing of myself; my sufficiency is of Christ," and he will carry on the work till my final redemption. I hail the *Guide* with anxious solicitude, and consider it as a faithful auxiliary to the blessed cause of holiness. It has been the means of my being more "rooted and grounded in love," and I trust many more can say the same. May its pure doctrines spread far and wide, until the whole church shall catch the spreading flame of perfect love; and then will she shine forth fair as the moon, clear as the sun, and will indeed be, the salt of the earth.

Saco, Me. CYRUS PHILBRICK.

☞ It is possible, but not certain, that we shall issue the October and November numbers of the Guide together. In such case they may not appear till about the middle of October. If this arrangement should be made, we trust the contents of the united numbers will be a sufficient apology for it.

☞ WE have a few communications and some queries on hand, which may be attended to at a proper time.